



In the name of Allah: the Compassionate, the Merciful

سورة القيامة

AL-QIYAMAH

Name

The Surah has been so named after the word *al- Qiyamah* in the first verse. This is not only the name but also the title of this Surah, for it is devoted to Resurrection itself.

Period of Revelation

Although there is no tradition to indicate its period of revelation, yet there is in the subject matter of this Surah an internal evidence, which shows that it is one of the earliest Surahs to be sent down at Makkah. After verse 15 the discourse is suddenly interrupted and the Holy Prophet (upon whom be peace) told: "Do not move your tongue to remember this Revelation hastily. It is Our responsibility to have it remembered and read. Therefore, when We are reciting it, listen to its recital carefully. Again, it is Our responsibility to explain its meaning." Then, from verse 20 onward the same theme which was interrupted at verse 15, is resumed. This parenthetical passage, according to both the context and the traditions, has been interposed here for the reason that when the Angel Gabriel was reciting this Surah to the Holy Prophet, the Holy Prophet, lest he should forget its words later, was repeating them at the same moment. This in fact happened at the time when the coming down and receipt of Revelation was yet a new experience for him and he was not yet fully used to receiving it calmly. There are two other instances also of this in the Qur'an. First, in Surah Ta Ha the Holy Prophet (upon whom be peace) has been told: "And see that you do not hasten to recite the Qur'an before its revelation is completed to you." (v. 114). Then, in Surah Al-A'la, it has been said: "We shall enable you to recite:, then you shall never forget. (v. 6). Later, when the Holy Prophet became fully used to receiving the Revelation well, there remained no need to give him any such instruction. That is why except for these, three, there is no other instance of this in the Qur'an.

Theme and Subject Matter

Most of the Surahs, from here till the end of the Qur'an, in view of their content and style, seem to have been sent down in the period when after the first seven verses of Surah Al-Muddaththir, revelation of the Qur'an began like a shower of rain: Thus, in the successively revealed Surahs Islam and its fundamental concepts and moral teachings were presented so forcefully and effectively in pithy, brief sentences and the people of Makkah warned so vehemently on their errors and deviations that the Quraish chiefs were utterly confounded. Therefore, before the next Hajj season came they held the conference for devising schemes to defeat the Holy Prophet (upon whom be peace) as has been mentioned in the Introduction to the Surah Al-Muddaththir above.

In this Surah, addressing thee deniers of the Hereafter, replies have been given to each of their doubts and objections, strong arguments have been given to prove the possibility, occurrence and necessity of the Resurrection and Hereafter, and also it has been pointed out clearly that the actual reason of the people's denying the Hereafter is not that they regard it as impossible rationally but because their selfish motives do not allow them to affirm it. At the same time, the people have been warned, as if to say: "The event, the occurrence of which you deny, will inevitably come: all your deeds will be brought and placed before you. As a matter of fact, even before any of you sees his record, he will be knowing fully well what he has done in the world, for no man is unaware of himself, no matter what excuses and pretenses he may offer to deceive the world and deceive himself in respect of his misdeeds."

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لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿1﴾

By the day of	يَوْمِ	I swear	أُقْسِمُ	Nay	لَا
				resurrection	الْقِيَامَةِ

Translit	Lā 'Uqsimu Biyawmi Al-Qiyāmah				
AhmedAli	قیامت کے دن کی قسم ہے				
Jalandhry	ہم کو روز قیامت کی قسم				
YusufAli	I do call to witness the Resurrection Day;				
M.Khan	I swear by the Day of Resurrection;				
Pickthal	Nay, I swear by the Day of Resurrection;				
Shakir	Nay! I swear by the day of resurrection.				

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿2﴾

By the person	بِالنَّفْسِ	I swear	أُقْسِمُ	And nay	وَلَا
				Self-reproaching	اللَّوَّامَةِ

Translit	Wa Lā 'Uqsimu Bin-Nafsi Al-Lawwāmahi				
AhmedAli	اور پشیمان ہونے والے شخص کی قسم ہے				
Jalandhry	اور نفس لوامہ کی (کہ سب لوگ اٹھا کر) کھڑے کئے جائیں گے				
YusufAli	And I do call to witness the self-reproaching spirit; (Eschew Evil).				
M.Khan	And I swear by the self-reproaching person (a believer).				
Pickthal	Nay, I swear by the accusing soul (that this Scripture is true).				
Shakir	Nay! I swear by the self-accusing soul.				

أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ ﴿3﴾

That shall never	أَلَّنْ	Man	الْإِنْسَانُ	Does think	أَيَحْسَبُ
		His bones	عِظَامَهُ	We assemble	نَجْمَعَ

Translit	'Ayaḥṣabu Al-'Insānu 'Allan Najma`a 'Izāmahu				
AhmedAli	کیا انسان سمجھتا ہے کہ ہم اس کی ہڈیاں جمع نہ کریں گے				
Jalandhry	کیا انسان یہ خیال کرتا ہے کہ ہم اس کی (بکھری ہوئی) ہڈیاں اکٹھی نہیں کریں گے؟				
YusufAli	Does man think that We cannot assemble his bones?				
M.Khan	Does man (a disbeliever) think that We shall not assemble his bones?				
Pickthal	Thinketh man that We shall not assemble his bones?				

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Shakir	Does man think that We shall not gather his bones?
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بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ﴿4﴾

To	عَلَىٰ	We are Able	قَادِرِينَ	Yes	بَلَىٰ
The tip of his fingers	بَنَانَهُ	We put together in perfect	نُسَوِّيَ	That	أَنْ

Translit	Balā Qādirīna `Alā `An Nusawwiya Banānahu
AhmedAli	ہاں ہم تو اس پر قادر ہیں کہ اس کی پور پور درست کر دیں
Jalandhry	ضرور کریں گے (اور) ہم اس بات پر قادر ہیں کہ اس کی پور پور درست کر دیں
YusufAli	Nay, We are able to put together in perfect order the very tips of his fingers.
M.Khan	Yes, We are Able to put together in perfect order the tips of his fingers.
Pickthal	Yea, verily Yea. We are Able to restore his very fingers!
Shakir	Yea! We are able to make complete his very fingertips

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ﴿5﴾

Man	الْإِنْسَانُ	Desires	يُرِيدُ	Nay	بَلْ
		Before him	أَمَامَهُ	To commit sins	لِيَفْجُرَ

Translit	Bal Yurīdu Al-'Insānu Liyaffjura 'Amāmahu
AhmedAli	بلکہ انسان تو چاہتا ہے کہ آئندہ بھی نافرمانی کرتا رہے
Jalandhry	مگر انسان چاہتا ہے کہ آگے کو خود سری کرتا جائے
YusufAli	But man wishes to do wrong (even) in the time in front of him.
M.Khan	Nay! (Man denies Resurrection and Reckoning. So he) desires to continue committing sins.
Pickthal	But man would fain deny what is before him.
Shakir	Nay! man desires to give the lie to what is before him.

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ ﴿6﴾

This Day of	يَوْمُ	When will be	أَيَّانَ	He asks	يَسْأَلُ
				resurrection	الْقِيَامَةِ

Translit	Yas'alu 'Ayyāna Yawmu Al-Qiyāmah
AhmedAli	پوچھتا ہے کہ قیامت کا دن کب ہوگا
Jalandhry	پوچھتا ہے کہ قیامت کا دن کب ہوگا؟
YusufAli	He questions: "When is the Day of Resurrection?"

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M.Khan	He asks: "When will be this Day of Resurrection?"
Pickthal	He asketh: When will be this Day of Resurrection?
Shakir	He asks: When is the day of resurrection?

فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾

The sight	الْبَصَرُ	Shall be dazed	بَرِقَ	So when	فَإِذَا
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Translit	<i>Fa'idhā Bariqa Al-Baṣaru</i>
AhmedAli	پس جب آنکھیں پندھیا جائیں گی
Jalandhry	جب آنکھیں پندھیا جائیں
YusufAli	At length, when the Sight is dazed,
M.Khan	So, when the sight shall be dazed,
Pickthal	But when sight is confounded
Shakir	So when the sight becomes dazed,

وَنُخَسَفَ الْقَمَرُ ﴿٨﴾

		The moon	الْقَمَرُ	And will be eclipsed	وَنُخَسَفَ
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Translit	<i>Wa Khasafa Al-Qamaru</i>
AhmedAli	اور چاند بے نور ہو جائے گا
Jalandhry	اور چاند گمنا جائے
YusufAli	And the moon is buried in darkness.
M.Khan	And the moon will be eclipsed,
Pickthal	And the moon is eclipsed
Shakir	And the moon becomes dark,

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

And the moon	وَالْقَمَرُ	The sun	الشَّمْسُ	And will be joined together	وَجُمِعَ
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Translit	<i>Wa Jumi`a Ash-Shamsu Wa Al-Qamaru</i>
AhmedAli	اور سورج اور چاند اکٹھے کیے جائیں گے
Jalandhry	اور سورج اور چاند جمع کر دیئے جائیں
YusufAli	And the sun and moon are joined together—
M.Khan	And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light).
Pickthal	And sun and moon are united,

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Shakir	And the sun and the moon are brought together,
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يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ﴿10﴾

On that Day	يَوْمَئِذٍ	Man	الْإِنْسَانُ	Will say	يَقُولُ
		To flee	الْمَفَرُّ	Where	أَيْنَ

Translit	Yaqūlu Al-'Insānu Yawma'idhin 'Ayna Al-Mafarru
AhmedAli	اس دن انسان کے گاکہ بھاگنے کی جگہ کہاں ہے
Jalandhry	اس دن انسان کے گاکہ (اب) کہاں بھاگ جاؤں؟
YusufAli	That Day will Man say "Where is the refuge?"
M.Khan	On that Day man will say: "Where (is the refuge) to flee?"
Pickthal	On that day man will cry: Whither to flee!
Shakir	Man shall say on that day: Whither to fly to?

كَأَلَّا لَا وَزَرَ ﴿11﴾

There is refuge	وَزَرَ	Not	لَا	Nay	كَأَلَّا
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Translit	Kallā Lā Wazara
AhmedAli	ہرگز نہیں کہیں پناہ نہیں
Jalandhry	بے شک کہیں پناہ نہیں
YusufAli	By no means! no place of safety!
M.Khan	No! There is no refuge!
Pickthal	Alas! No refuge!
Shakir	By no means! there shall be no place of refuge!

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿12﴾

That Day	يَوْمَئِذٍ	Your Lord	رَبِّكَ	Unto	إِلَىٰ
				Will be the place of rest	الْمُسْتَقَرُّ

Translit	Ilā Rabbika Yawma'idhin Al-Mustaqqarru
AhmedAli	اس دن آپ کے رب ہی کی طرف ٹھکانہ ہے
Jalandhry	اس روز پروردگار ہی کے پاس ٹھکانا ہے
YusufAli	Before thy Lord (alone), that Day will be the place of rest.
M.Khan	Unto your Lord (Alone) will be the place of rest that Day.

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Pickthal	Unto thy Lord is the recourse that day.
Shakir	With your Lord alone shall on that day be the place of rest.

يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿13﴾

On that Day	يَوْمَئِذٍ	Man	الْإِنْسَانُ	Will be informed	يُنَبِّئُ
And what he left behind	وَأَخَّرَ	He sent forward	قَدَّمَ	Of what	بِمَا

Translit	Yunabba'u Al-'Insānu Yawma'idhin Bimā Qaddama Wa 'Akhkhara				
AhmedAli	اس دن انسان کو بتا دیا جائے گا کہ وہ کیا لایا اور کیا چھوڑ آیا				
Jalandhry	اس دن انسان کو بتو (عل) اس نے آگے بھیجے اور پیچھے چھوڑے ہوں گے سب بتا دیئے جائیں گے				
YusufAli	That Day will man be told (all) that he put forward, and all that he put back.				
M.Khan	On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).				
Pickthal	On that day man is told the tale of that which he hath sent before and left behind.				
Shakir	Man shall on that day be informed of what he sent before and (what he) put off.				

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿14﴾

Against	عَلَىٰ	Man	الْإِنْسَانُ	Nay	بَلِ
		Will be a witness	بَصِيرَةٌ	Himself	نَفْسِهِ

Translit	Bali Al-'Insānu `Alā Nafsihi Baṣīrahun				
AhmedAli	بلکہ انسان اپنے اوپر خود شاہد ہے				
Jalandhry	بلکہ انسان آپ اپنا گواہ ہے				
YusufAli	Nay, man will be evidence against himself.				
M.Khan	Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds].				
Pickthal	Oh, but man is a telling witness against himself,				
Shakir	Nay! man is evidence against himself,				

وَلَوْ أَلْقَىٰ مَعَاذِيرُهُ ﴿15﴾

His excuses	مَعَاذِيرُهُ	He may put forth	أَلْقَىٰ	Though	وَلَوْ
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Translit	Wa Law 'Alqá Ma`ādhīrahu				
AhmedAli	گو وہ کتنے ہی بہانے پیش کرے				
Jalandhry	اگرچہ عذر و معذرت کرتا رہے				

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YusufAli	Even though he were to put up his excuses.
M.Khan	Though he may put forth his excuses (to cover his evil deeds).
Pickthal	Although he tender his excuses.
Shakir	Though he puts forth his excuses.

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾

With it	بِهِ	Move	تُحَرِّكْ	Not	لَا
therewith	بِهِ	To make haste	لِتَعْجَلَ	Your tongue	لِسَانَكَ

Translit	Lā Tuḥarrik Bihi Lisānaka Lita`jala Bihi
AhmedAli	آپ (وحی ختم ہونے سے پہلے) قرآن پر اپنی زبان نہ بلایا کیجئے تاکہ آپ اسے جلدی جلدی لیں
Jalandhry	اور (اے محمد ﷺ) وحی کے پڑھنے کے لئے اپنی زبان نہ چلایا کرو کہ اس کو جلد یاد کر لو
YusufAli	Move not thy tongue concerning the (Qur'an) to make haste therewith.
M.Khan	Move not your tongue concerning (the Qur'ān, O Muhammad SAW) to make haste therewith.
Pickthal	Stir not thy tongue herewith to hasten it.
Shakir	Do not move your tongue with it to make haste with it,

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾

To collect it	جَمْعُهُ	Upon Us	عَلَيْنَا	Verily	إِنَّ
				And to give you the ability to recite it	وَقُرْآنَهُ

Translit	'Inna `Alaynā Jam`ahu Wa Qur`ānahu
AhmedAli	بے شک اس کا جمع کرنا اور پڑھا دینا ہمارے ذمہ ہے
Jalandhry	اس کا جمع کرنا اور پڑھنا ہمارے ذمہ ہے
YusufAli	It is for Us to collect it and to promulgate it:
M.Khan	It is for Us to collect it and to give you (O Muhammad SAW) the ability to recite it (the Qur'ān),
Pickthal	Lo! upon Us (resteth) the putting together thereof and the reading thereof.
Shakir	Surely on Us (devolves) the collecting of it and the reciting of it.

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾

Then follow you	فَاتَّبِعْ	We have recited it	قَرَأْنَاهُ	And when	فَإِذَا
				Its recital	قُرْآنَهُ

Translit	Fa'idhā Qara'nāhu Fa Attabi` Qur'ānahu
AhmedAli	پھر جب ہم اسکی قرأت کر چکیں تو اس کی قرأت کا اتباع کیجئے

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Jalandhry	جب ہم وحی پڑھا کریں تو تم (اس کو سنا کرو اور) پھر اسی طرح پڑھا کرو
YusufAli	But when We have promulgated it, follow thou its recital (as promulgated):
M.Khan	And when We have recited it to you [O Muhammad SAW through Jibril (Gabriel)], then follow you its (the Qur'ân's) recital.
Pickthal	And when We read it, follow thou the reading;
Shakir	Therefore when We have recited it, follow its recitation.

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿19﴾

For Us	عَلَيْنَا	Verily	إِنَّ	Then	ثُمَّ
				To make it clear to you	بَيَانَهُ

Translit	Thumma 'Inna `Alaynā Bayānahu
AhmedAli	پھر بے شک اس کا کھول کر بیان کرنا ہمارے ذمہ ہے
Jalandhry	پھر اس (کے معانی) کا بیان بھی ہمارے ذمہ ہے
YusufAli	Nay more, it is for Us to explain it (and make it clear):
M.Khan	Then it is for Us (Allāh) to make it clear (to you).
Pickthal	Then lo! upon Us (resteth) the explanation thereof.
Shakir	Again on Us (devolves) the explaining of it.

كَأَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿20﴾

You (men) love	تُحِبُّونَ	But	بَلْ	Nay	كَأَلَّا
				The present life of this world	الْعَاجِلَةَ

Translit	Kallā Bal Tuḥibbūna Al-`Ājilaha
AhmedAli	ہرگز نہیں بلکہ تم تو دنیا کو چاہتے ہو
Jalandhry	مگر (لوگو) تم دنیا کو دوست رکھتے ہو
YusufAli	Nay, (ye men!) but ye love the fleeting life,
M.Khan	Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world,
Pickthal	Nay, but ye do love the fleeting Now
Shakir	Nay! But you love the present life,

وَتَذَرُونَ الْآخِرَةَ ﴿21﴾

		The Hereafter	الْآخِرَةَ	And leave	وَتَذَرُونَ
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Translit	Wa Tadharūna Al-`Ākhiraha
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AhmedAli	اور آخرت کو چھوڑتے ہو
Jalandhry	اور آخرت کو ترک کئے دیتے ہو
YusufAli	And leave alone the Hereafter.
M.Khan	And neglect the Hereafter.
Pickthal	And neglect the Hereafter.
Shakir	And neglect the hereafter.

وُجُوهُ يَوْمَئِذٍ نَّاصِرَةٌ ﴿22﴾

Shall be radiant	نَّاصِرَةٌ	That Day	يَوْمَئِذٍ	Some faces	وُجُوهُ
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Translit	<i>Wujūhun Yawma'idhin Nādirahun</i>
AhmedAli	کئی چہرے اس دن تروتازہ ہوں گے
Jalandhry	اس روز بہت سے منہ رونق دار ہوں گے
YusufAli	Some faces, that Day, will beam (in brightness and beauty)—
M.Khan	Some faces that Day shall be Nādirah (shining and radiant).
Pickthal	That day will faces be resplendent,
Shakir	(Some) faces on that day shall be bright,

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿23﴾

looking	نَاظِرَةٌ	Their Lord	رَبِّهَا	At	إِلَىٰ
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Translit	<i>Ilā Rabbihā Nāẓirahun</i>
AhmedAli	اپنے رب کی طرف دیکھتے ہوں گے
Jalandhry	اور اپنے پروردگار کے مُویدار ہوں گے
YusufAli	Looking towards their Lord;
M.Khan	Looking at their Lord (Allāh);
Pickthal	Looking toward their Lord;
Shakir	Looking to their Lord.

وَوُجُوهُ يَوْمَئِذٍ بَاسِرَةٌ ﴿24﴾

Will be frowning	بَاسِرَةٌ	That Day	يَوْمَئِذٍ	And some faces	وَوُجُوهُ
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Translit	<i>Wa Wujūhun Yawma'idhin Bāsirahun</i>
AhmedAli	اور کتنے چہرے اس دن اداں ہوں گے

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Jalandhry	اور بہت سے منہ اس دن اداس ہوں گے
YusufAli	And some faces, that Day, will be sad and dismal,
M.Khan	And some faces, that Day, will be Bâsirah (dark, gloomy, frowning, and sad),
Pickthal	And that day will other faces be despondent,
Shakir	And (other) faces on that day shall be gloomy,

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿25﴾

Was about to be donw	يُفْعَلُ	That	أَنْ	Thinking	تَظُنُّ
		Some calamity	فَاقِرَةٌ	On them	بِهَا

Translit	Taẓunnu 'An Yuf'ala Bihā Fāqirahun
AhmedAli	خیال کر رہے ہوں گے کہ ان کے ساتھ کمر توڑ دینے والی سختی کی جائے گی
Jalandhry	خیال کریں گے کہ ان پر مصیبت واقع ہونے کو ہے
YusufAli	In the thought that some back-breaking calamity was about to be inflicted on them;
M.Khan	Thinking that some calamity is about to fall on them;
Pickthal	Thou wilt know that some great disaster is about to fall on them.
Shakir	Knowing that there will be made to befall them some great calamity.

كَأَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿26﴾

It (the soul) reaches	بَلَغَتِ	When	إِذَا	Nay	كَأَلَّا
				To the collar bone	التَّرَاقِيَ

Translit	Kallā 'Idhā Balaghati At-Tarāqī
AhmedAli	نہیں نہیں جب کہ جان گلے تک پہنچ جائے گی
Jalandhry	دیکھو جب جان گلے تک پہنچ جائے
YusufAli	Yea, when (the soul) reaches to the collar-bone (in its exit)
M.Khan	Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),
Pickthal	Nay, but when the life cometh up to the throat
Shakir	Nay! When it comes up to the throat,

وَقِيلَ مَنْ ۖ رَاقٍ ﴿27﴾

Cure (save him from death)	رَاقٍ	Who can	مَنْ ۖ	And it will be said	وَقِيلَ
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Translit	Wa Qīla Man Rāqin
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AhmedAli	اور لوگ کہیں گے کوئی جھاڑنے والا ہے
Jalandhry	اور لوگ کہیں گے (اس وقت) کون جھاڑ پھونک کرنے والا ہے
YusufAli	And there will be a cry: "Who is a magician (to restore him)?"
M.Khan	And it will be said: "Who can cure him (and save him from death)?"
Pickthal	And it is said: Where is the wizard (who can save him now)?
Shakir	And it is said: Who will be a magician?

وَضَنَّ أَنَّهُ الْفِرَاقُ ﴿28﴾

وَضَنَّ	And he will conclude	أَنَّهُ	That it was	الْفِرَاقُ	The time of departing
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Translit	Wa Žanna 'Annahu Al-Firāqu
AhmedAli	اور وہ خیال کرے گا کہ یہ وقت جدائی کا ہے
Jalandhry	اور اس (جان بلب) نے سمجھا کہ اب سب سے جدائی ہے
YusufAli	And he will conclude that it was (the Time) of Parting;
M.Khan	And he (the dying person) will conclude that it was (the time) of parting (death);
Pickthal	And he knoweth that it is the parting;
Shakir	And he is sure that it is the (hour of) parting

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ﴿29﴾

وَالْتَفَّتِ	And will be joined	السَّاقُ	The leg	بِالسَّاقِ	With another leg
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Translit	Wa At-Taffati As-Sāqu Bis-Sāqi
AhmedAli	اور ایک پنڈلی دوسری پنڈلی سے لپٹ جائے گی
Jalandhry	اور پنڈلی سے پنڈلی لپٹ جائے گی
YusufAli	And one leg will be joined with another:
M.Khan	And one leg will be joined with another leg (shrouded)
Pickthal	And agony is heaped on agony;
Shakir	And affliction is combined with affliction;

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿30﴾

إِلَىٰ	To	رَبِّكَ	Your Lord	يَوْمَئِذٍ	On that Day
الْمَسَاقُ	The drive will be				

Translit	Tlā Rabbika Yawma'idhin Al-Masāqu
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AhmedAli	تیرے رب کی طرف اس دن چلنا ہوگا
Jalandhry	اس دن تجھ کو اپنے پروردگار کی طرف چلنا ہے
YusufAli	That Day the Drive will be (all) to thy Lord!
M.Khan	The drive will be, on that Day, to your Lord (Allâh)!
Pickthal	Unto thy Lord that day will be the driving.
Shakir	To your Lord on that day shall be the driving.

﴿31﴾ فَلَا صَدَقَ وَلَا صَلَّى

Nor	وَلَا	He believed	صَدَقَ	So neither	فَلَا
				prayed	صَلَّى

Translit	<i>Falā Ṣaddaqa Wa Lā Ṣallā</i>
AhmedAli	پھر نہ تو اس نے صدیق کی اور نہ نماز پڑھی
Jalandhry	تو اس (ناعاقبت) اندیش نے نہ تو (کلام خدا) کی صدیق کی نہ نماز پڑھی
YusufAli	So he gave nothing in charity nor did he pray!
M.Khan	So he (the disbeliever) neither believed (in this Qur'ân, and in the Message of Muhammad SAW) nor prayed!
Pickthal	For he neither trusted, nor prayed.
Shakir	So he did not accept the truth, nor did he pray,

﴿32﴾ وَلَكِنْ كَذَّبَ وَتَوَلَّى

And turned away	وَتَوَلَّى	He denied	كَذَّبَ	But (on the contrary)	وَلَكِنْ
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Translit	<i>Wa Lakin Kadhdhaba Wa Tawallā</i>
AhmedAli	بلکہ جھٹلایا اور منہ موڑا
Jalandhry	بلکہ جھٹلایا اور منہ پھیر لیا
YusufAli	But on the contrary, he rejected Truth and turned away!
M.Khan	But on the contrary, he belied (this Qur'ân and the Message of Muhammad SAW) and turned away!
Pickthal	But he denied and flouted.
Shakir	But called the truth a lie and turned back,

﴿33﴾ ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى

To	إِلَى	He went	ذَهَبَ	Then	ثُمَّ
		Admiring himself	يَتَمَطَّى	His family	أَهْلِهِ

Translit	<i>Thumma Dhahaba 'Ilā 'Ahlihi Yatamattā</i>
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AhmedAli	پھر اپنے گھر والوں کی طرف اگڑتا ہوا چلا گیا
Jalandhry	پھر اپنے گھر والوں کے پاس اگڑتا ہوا چل دیا
YusufAli	Then did he stalk to his family in full conceit!
M.Khan	Then he walked in conceit (full pride) to his family admiring himself!
Pickthal	Then went he to his folk with glee.
Shakir	Then he went to his followers, walking away in haughtiness.

أُولَىٰ لَكَ فَأُولَىٰ ﴿34﴾

And then woe to you	فَأُولَىٰ	To you	لَكَ	Woe	أُولَىٰ
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Translit	'Awlá Laka Fa'awlá
AhmedAli	(اے انسان) تیرے لیے افسوس پر افسوس ہے
Jalandhry	افسوس ہے تجھ پر پھر افسوس ہے
YusufAli	Woe to thee, (O man!) yea, woe!
M.Khan	Woe to you [O man (disbeliever)]! And then (again) woe to you!
Pickthal	Nearer unto thee and nearer,
Shakir	Nearer to you (is destruction) and nearer,

ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ ﴿35﴾

To you	لَكَ	Woe	أُولَىٰ	Then	ثُمَّ
				And then woe to you	فَأُولَىٰ

Translit	Thumma 'Awlá Laka Fa'awlá
AhmedAli	پھر تیرے لیے افسوس پر افسوس ہے
Jalandhry	پھر افسوس ہے تجھ پر پھر افسوس ہے
YusufAli	Again woe to thee, (O man!) yea, woe!
M.Khan	Again, woe to you [O man (disbeliever)]! And then (again) woe to you!
Pickthal	Again nearer unto thee and nearer (is the doom).
Shakir	Again (consider how) nearer to you and nearer.

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿36﴾

That	أَنْ	Man	الْإِنْسَانُ	Does think	أَيَحْسَبُ
		Without requital	سُدًى	He will be left	يُتْرَكَ

Translit	'Ayaḥṣabu Al-'Insānu 'An Yutraka Sudáan
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AhmedAli	کیا انسان یہ سمجھ رہا ہے کہ وہ یونہی چھوڑ دیا جائے گا
Jalandhry	کیا انسان خیال کرتا ہے کہ یوں ہی چھوڑ دیا جائے گا؟
YusufAli	Does Man think that he will be left uncontrolled, (without purpose)?
M.Khan	Does man think that he will be left neglected [without being punished or rewarded for the obligatory duties enjoined by his Lord (Allāh) on him]?
Pickthal	Thinketh man that he is to be left aimless?
Shakir	Does man think that he is to be left to wander without an aim?

﴿37﴾ أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُُمْنَىٰ

Of	مِنْ	A sperm drop	نُطْفَةً	Was he not	أَلَمْ يَكُ
		Poured forth	يُمْنَىٰ	Semen	مَنِيٍّ

Translit	'Alam Yaku Nutfatan Min Manīyin Yumná
AhmedAli	کیا وہ پختی منی کی ایک بوند نہ تھا
Jalandhry	کیا وہ منی کا جو رحم میں ڈالی جاتی ہے ایک قطرہ نہ تھا؟
YusufAli	Was he not a drop of sperm emitted (in lowly form)?
M.Khan	Was he not a Nutfah (mixed male and female sexual discharge) of semen emitted (poured forth)?
Pickthal	Was he not a drop of fluid which gushed forth?
Shakir	Was he not a small seed in the seminal elements,

﴿38﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ

A hanging clot	عَلَقَةً	He became	كَانَ	Then	ثُمَّ
		And fashioned in due proportion	فَسَوَّىٰ	Then (Allah) created	فَخَلَقَ

Translit	Thumma Kāna `Alaqatan Fakhalaqa Fasawwá
AhmedAli	پھر وہ لوتھرا بنا پھر اللہ نے اسے بنا کر ٹھیک کیا
Jalandhry	پھر لوتھرا ہوا پھر (خدا نے) اس کو بنایا پھر (اس کے اعضا کو) درست کیا
YusufAli	Then did he become a clinging clot; then did (Allah) make and fashion (him) in due proportion.
M.Khan	Then he became an 'Alaqa (a clot); then (Allāh) shaped and fashioned (him) in due proportion.
Pickthal	Then he became a clot; then (Allah) shaped and fashioned
Shakir	Then he was a clot of blood, so He created (him) then made (him) perfect.

﴿39﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ

Two sexes	الزَّوْجَيْنِ	From him	مِنْهُ	And made	فَجَعَلَ
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		And female	وَالْأُنثَىٰ	Male	الذَّكَرَ
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Translit	<i>Faja`ala Minhu Az-Zawjayni Adh-Dhakara Wa Al-'Unthá</i>
AhmedAli	پھر اس نے مرد و عورت کا جوڑا بنایا
Jalandhry	پھر اس کی دو قسمیں بنائیں (ایک) مرد اور (ایک) عورت
YusufAli	And of him He made two sexes, male and female.
M.Khan	And made him in two sexes, male and female.
Pickthal	And made of him a pair, the male and female.
Shakir	Then He made of him two kinds, the male and the female.

أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

Is Able	بِقَادِرٍ	That (Allah)	ذَلِكَ	Is not	أَلَيْسَ
He give life to	يُحْيِي	That	أَنْ	To	عَلَىٰ
				The dead	الْمَوْتَىٰ

Translit	<i>'Alaysa Dhālika Biqādirin `Alā 'An Yuhyiya Al-Mawtá</i>
AhmedAli	پھر کیا وہ اللہ مردے زندہ کر دینے پر قادر نہیں
Jalandhry	کیا اس خالق کو اس بات پر قدرت نہیں کہ مردوں کو جلا اٹھائے؟
YusufAli	Has not He, (the same) the power to give life to the dead?
M.Khan	Is not He (Allāh Who does that), Able to give life to the dead? (Yes! He is Able to do all things).
Pickthal	Is not He (Who doeth so) able to bring the dead to life?
Shakir	Is not He able to give life to the dead?